

Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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A Mother's Counsel.

BY MRS. L. H. SIGOURNEY.

Daughter, the book divine.

To which we turn for aid,
When prosperous skies unclouded shine,
Or dark winged storms invade,
I ever open to thine eye—
Imprint it on thy soul,
And wisdom that can never die
Shall thy young thoughts control.

Sweetest, the cheek of bloom,
Alas! how soon 'twill wear
The clay-cold coloring of the tomb!
Then, while thine own is fair,
Low at thy feet imploring fall,
Who loves the humble mind,
Whose glorious promise is, that all
Who early seek shall find.

Come, ere thy hand hath wove
The first fresh wreaths of Spring;
Come, ere a worn and withered love
Is all thou hast to bring,
Remember thy Creator's power,
While life from care is free;
And when the days of sickness lower,
He will remember thee.

Yes, give thy heart to Him,
While budding hope is green;
And when thy mother's eye is dim
To every earthly scene,
When this fond arm that circles thee,
Most chill and powerless lie—
Our parting tear the pledge shall be
Of union in the sky.

For the Christian Secretary.

The Spiritual Man.

That there were those in the early churches who sustained this character, we have sufficient evidence. Paul in directing his Galatian brethren, directs that if one of their number be overtaken in a fault, those who were spiritual should restore him. That those who possessed this character were in a very desirable condition, we cannot doubt, when we hear the apostle saying to the Roman Christians, "to be spiritually minded is life and peace."

We not unfrequently hear the remark made with reference to different individuals, "He is a spiritual man,"—or, "He is not a spiritual man," Or the inquiry is instituted, "Is he spiritual?" I have thought it might not be wholly unprofitable to endeavor to ascertain, if we can, what it is to be a spiritual man,—or rather to inquire, in what does Scriptural spirituality of mind consist? We deem this inquiry the more important, inasmuch as we have reason to fear that the "spiritual" is sometimes misapprehended, and at other times unjustly withheld.

It is generally said of Br. A. that he is a very "spiritual" man, because he prays, and preaches, and talks, with so much feeling. He often weeps and excites the sympathies of others. His manner of address too, is very pathetic, and he has the faculty of making the most of everything that may affect the sensibilities of his audience. His variations and intonations of voice are calculated to please; perhaps almost captivate. He makes the people feel. He is a spiritual man. True, he does not say much about doing a great deal in religion, and he may not make any great sacrifices himself. He does not urge upon his people very frequently the cause of temperance, missions, &c., for he dreads to make his brethren feel bad,—and he knows that some of them had much rather "hear the gospel," than to be told of the necessity of denying self, and practicing benevolence;—he wants to have people enjoy religion.

Not so with Br. B.; he is altogether a different man. His prayers, sermons and exhortations, are all "studied out," and some of them even written. And then he does not seem to be much engaged. True, he often appears quite humble when he prays, but then it is done in his ordinary voice, with but few interjections, and scarcely any "Amen." And then his sermons,—why, they are all true enough, and well arranged, and he is usually quite serious and earnest in his address, but then he is almost always exposing some of the imperfections and infirmities of church members before the world. And hardly a single sermon but what there is something in it about praying more, or giving more money to the mission cause, or signing the temperance pledge, or something of the kind. And one-half the church can't feed on such provision. It is no gospel to them. And instead of making them feel well, they go home perhaps feeling worse than when they came. They are dissatisfied with such a man, and almost displeased with themselves. He is not a spiritual man.

Now in the supposed cases, (and we think such cases may be found) it is more than possible that the decision is erroneous. The zeal and fervor of the one, may be kindled by something else, than a "live coal from the altar," while the cool, deliberate, and plain manner of the other may arise from a deep sense of the awful responsibility of his station.

We are ready to admit that there is too little of spirituality among professors of religion, but it is a mistake to conclude that those and only those who exhibit a great deal of animal feeling, are spiritual.

The "spiritual man" we believe is one who is identified in his principles, practices, and objects of pursuit, with the Saviour of lost men. If this be so, then he is the most spiritual, who is most like Christ. The "spiritual man" will certainly have deep feeling, but it may not always be apparent. Christ, in view of a lost world, felt infinitely more than any man can feel, but He did not "strive nor cry." Nor did he labor so much to excite the passions and alarm the fears of men, as to enlighten their understandings, and impress truth upon their hearts. The religion which He taught was not all joy and rapture; but labor, and toil, and suffering. It consisted not merely in happy frames, good meetings, and excited feeling; but in bearing the loss, denying self, and in entire consecration to the cause of Christ.

If this be so, then it follows that the individual who is most obedient, rather than the one who is most happy and joyful, is the most spiritual. That spirituality does not consist in happy frames, or devotional ecstasies, but "in walking in all the commandments and ordinances of the Lord"—in keeping unpolluted from the world—and in a faithful and entire consecration of time and talents—person and property—influence and effort—to the great and important work of saving lost men. In short, it is not the man who talks and sings, or weeps and prays most—but him who labors and sacrifices most for the extension of the Redeemer's kingdom, who is the "spiritual man."

S. B.

HOME MISSIONS.

For the Christian Secretary.

Wisconsin.

FROM REV. ARSALON MINER, JR., PRAIRIEVILLE. "We have had a most glorious winter in Prairieville. The Baptists, who, at my coming here, were but as a handful of corn upon the tops of the mountains, and were hardly acknowledged to have an existence at all by a certain class of people, are now as numerous and influential, if not more so, than any other denomination in the place.

All the other churches have meeting houses; but we have been obliged to meet in the academy, in a room only 30 feet square, and which could not hold all who wished to attend. But we hope soon to enjoy better accommodations. We have contracted for the erection of a meeting house, 60 by 37 feet, which will cost about \$2,000, nearly all of which is subscribed and probably will be paid. But that which contributes quite as much to our encouragement, and will doubtless to yours, is, I have baptized 30 persons, and 20 more have been received by the church by letter.

There are now about 500 inhabitants in the village, and I presume, that number will be doubled this season. If we can enjoy the aid of the Home Mission Society till we get through with our present effort to build the house, I am confident we shall not only be able to sustain ourselves but begin to pay our debt of gratitude. If I did not think that, with the continuance of the Divine blessing, we shall pay both principal and interest I would ask nothing from the Society."

A CHRISTIAN CHURCH WHERE PAGAN ALTARS STOOD.

"In February last I visited a few brethren on Prairie Du Lac, west of Wisconsin river, a distance of more than one hundred miles. It is the birth of the celebrated Indian Black Hawk. I remained with them several days. While there I baptized five converts, and constituted a church of 20 members—the largest at the beginning. I suppose, which has been formed in Wisconsin. It is a most interesting band of young Christian warriors. While with them I slept on Buffalo skins, and ate baked potatoes and drank crust coffee, but it was a time of the deepest interest to me I ever experienced. O it was a luxury to plant the institutions of the gospel on the very ground where Black Hawk and his warriors once performed their Pagan ceremonies and led on the savage war-dance."

How to make a Bell build a Meeting House.

FROM REV. J. D. NEWELL, PEORIA, ILL.

"Peoria must, in a few years, be an important place, as it is far more healthy than any other so far down the river. Its location is beautiful and several other things must contribute, I think, to make it the seat of government for the State ere long. The prospects of our church are brightening; the congregation is increasing, and if we had a house of worship its increase would, probably, be still greater. If we had a bell to place in one I think it would not be difficult to build a meeting house as there is only one small school bell and one decent house of worship, without a bell or a place to put one, in the village. If a good bell could be pledged to us on condition that a house should be built, I believe I could raise the means in P. to build the house; but there are only three men in the church who are able to do anything towards it."

This is a proposition to which many a good Baptist brother and sister can accede. God has blessed them with the means—and much more than is necessary; and among them are some who are this day inquiring in what way they can do good. Allow us to say to such, give the bell and thus build the meeting house.

BENJAMIN M. HILL, Cor. Sec.

The Poorest Kind of Baptism.

An accomplished writer in the "Protestant Churchman" of June 8th, over the signature of a "Western Man" makes the following candid admission.

"Several of our Bishops have received the very poorest kind of baptism—by sprinkling (not even by pouring.)"

The Bible acknowledges but one kind of baptism. "One Lord, one faith, one baptism" by immersion—all other modes of administering the ordinance of baptism therefore, must be unscriptural and invalid: and whether by pouring or sprinkling, they are poor indeed.—Bap. Rec.

From the Christian Reflector.

Painful Intelligence from Denmark.

We have received through the Rev. R. H. Neale, a communication from London, of deep interest to the friends of missions and of religious liberty. Accompanying the communication, is a letter from the writer of it, (the Rev. J. Rothery) to Dr. Neale. This letter commences as follows:

6 Ashford Street, Hoxton,
London, June 1, 1844.

MY DEAR BROTHER,—I have within the last week or two, received communications from Denmark, which have grieved me, as from them I learn that our dear brethren in Copenhagen are again suffering persecution, that Mr. Münster is cast into prison, the church scattered, and things altogether wearing a threatening aspect. The authorities seem determined to put down our brethren, to put out their light and silence their testimony. But shall they succeed? No, no! God is with them, the truth is with them; and oppressed and vilified as they may be, their triumph will be complete. But between them and victory, there is no doubt much fighting, much distress, many tears, and long endurance; but he who sitteth in the heavens shall laugh, the Lord will hold them who fight against his church in derision. Our friend Münster, I regret to state, is under greater restrictions than when in prison on former occasions, and what is most to be deplored is, that he is allowed to write or correspond with no one.

To the Editor of the Christian Reflector.

DEAR BROTHER,—I have, during the present month, received two letters from Denmark, and regret to state that the brethren there continue to be harassed and annoyed by the authorities, and that our dear brother Münster, the pastor of the church in Copenhagen, has been again thrown into prison. Under date of April 27, Mr. Münster writes, in answer to mine, remitting sums kind friends had put into my hands for these persecuted disciples, which amounted to £7 19s. 8d.

In this letter he says: "An clergyman here, a theological candidate of no little celebrity, has written and just published a work in defence of the Baptists. I send two copies of the work, through our dear brother Oncken, of Hamburg. One of them, for Mr. Forester, who, when he has made himself acquainted with its contents, will communicate to you what I doubt not will deeply interest you. The other copy please send to my dear brother Somers, Baptist minister, New York; who is a Dane by birth, and who will also be gratified to peruse this work."

"Our government has not yet decided what to do with us, and we live in continual suspense. What at present most troubles and annoys us, is the cruelty practised by the police in taking the children by force to the state church to be sprinkled. This practice has lately caused the death of a child about twelve months old. It was so alarmed that, through much crying, it became ill, and in a few days after died. And yet the people demand to be paid for this forced baptism and murder of the child; and as the father refuses, he, with two or three others, will have their goods seized, or be thrown into prison. I hope, however, that when this comes to the knowledge of the government, it will open their eyes to the evil, and lead them to do away with such unnatural force. We can only pray for them. 'Father, forgive them, for they know not what they do.' In reference to the money I forwarded to him, Mr. Münster observes:—As the salary which the Boston Missionary Society allows me (£55 per annum) has not been sufficient for me and my family, and my time has been so fully occupied in the Lord's work that it has not allowed me to earn anything by my business, I have applied the money you last sent me, (£7 19s. 8d.) to cover my own necessary expenses. I hope in time, through the help of the Lord, to be able to refund this to be applied to the assistance of other suffering brethren here, or the promotion of the cause of truth in this country."

"I hope you will forgive me this. My conscience obliged me to tell you. If I cannot avoid being in debt, or at least pay in the right time, I fear that I shall suffer loss of the good name which the Lord has given us, even by our enemies. But the Lord will preserve us in this matter also. The church consists of mostly poor people, who assist each other as well as they can; but in case of sickness I see myself compelled to relieve the suffering, and God has never withheld from me the means of doing so."

Under date of May 15, I received a letter from a gentleman in Copenhagen, who thus writes. "My tale is soon told. Your friend Mr. Münster, the pastor of the Baptist church here, was the day before yesterday, thrown into prison,—now the fourth time. Neither he, nor I, nor any one else, knows for what cause; even the police say that they are perfectly ignorant of the reason for this most despot measure. I have been bothering my brains in surmises and conjectures, but to no purpose. It is only that the clergy find that, although Mr. Münster does not baptize him, self, still the Baptist church rapidly increases, and that a great number of those who hear Mr. Münster's sermons are converted? Or is it the spite of the clergy wreaking its vengeance on Mr. Münster, although quite innocent on account of my countryman, Mr. Eirikson's lately published book about the Baptists, in which the state church is very unceremoniously unmasked? In short, I know nothing at present, but will write you more when I have learned more."

Since the above was written, the following has come to hand, under date of May 20:—

"I seize my pen again to communicate farther news of your persecuted brethren, and at the same time to make an apology for my last hurried letter. Now, the nature of the crime (!) of which Mr. Münster is accused is fully known; it is stated to be 'his having received appointment in this country as a missionary for a foreign Baptist community; and for having exerted himself for the

propagation of baptism in this country, contrary to law.' Now it is indeed true that a society of Baptist missionaries in America have given him an appointment as a missionary, with a small salary; they at the same time have left him quite free, to act in such a manner as he might find practicable, in the country, and under the circumstances, in which he is placed. He has proceeded, indeed, with much caution and circumspection; he has not gone about preaching in the country, and, as you will observe, he is not accused of that; but he has visited the small congregations in different places, giving advice and assistance to these and to their superintendents, for ordering their affairs as far as possible in a Scriptural way. I doubt, however, very much, whether the persecutors or prosecutors are provided with any legal evidence of these visits, nor are these mentioned in the very precise order of prosecution issued by the board of justice here called the Cancellie. But be this as it may: what is most likely to be prejudicial to Mr. Münster, is the evidence of the Baptists themselves; for, being interrogated in the police court as to the cause of their conversion to baptism, they have one and all replied, that 'it was the sermons which they had heard Mr. Münster preach at his house.' This undoubtedly is alluded to by the words, 'Exerted himself for the propagation of baptism.' But a very curious circumstance is, that the alleged transgression of propagating baptism ought to fall quite as much to the charge of the Copenhagen police as to that of Mr. Münster; for it was, according to the tenor of the law, their duty to prevent every person who was not a Baptist from being present at his sermons; and, indeed, immediately after the promulgation of the ordinance, the police presented themselves at the meetings for the purpose of chasing away Non-Baptists; but they soon became tired of it, and suffered Mr. Münster to preach unmolested, to as many as chose to hear him. It is nevertheless certain that the police will not be prosecuted or even blamed; but it is idle to speculate upon a thing so lax and elastic as the law of Denmark. I must say, I think, however, that there is at least more humanity and toleration in the judges than in the clergy; but if the former should prove in any way open to the suggestions of the latter, I greatly fear that 'the propagation of baptism' will be considered as a very heinous crime. Certain it is that the flames of persecution blaze up now in good earnest. I see Mr. Münster daily in prison, and he is indeed perfectly composed and in excellent spirits; he appears to be perfectly free from any anxiety for his own person, as also for his wife and daughter; but he is more anxious for his flock. 'They are,' he says, 'but young in the faith; they have leaned too much on me, instead of relying entirely on the Rock of their salvation; and I have been told, that several of them have been seen in the streets near the prison weeping, for they are not permitted to see me.' It is certain that Mr. Münster is kept in much stricter confinement now than he was the last time. His prison-cell is constantly locked excepting two hours every day, when he is allowed to walk in the passage. The persons permitted to see him whenever they please, are only his wife, his daughter, his servant, his solicitor, and myself; and to-day Mr. Eirikson has got a special leave from Mr. Spandit, the chief superintendent of the prison. My wife desired me to obtain leave for her and her children also, and I did apply, but got a refusal; and yet it is certain that Mr. Spandit shows as much humanity as he possibly can. He told me that he had been blamed for the liberties already conceded, and I know he is a man whose word may be trusted. Mr. Münster speaks in the highest terms of Mr. Spandit's kindness; indeed he is a conscientious man, and I much doubt whether he has any equal among official persons here. Another restriction adopted, is that Mr. Münster is not permitted to write a letter to any person; thus I fancy that I must at present be the means of communication between you. The police have seized a large bathing tub which was used for immersion at Mr. Münster's house during the winter; they carried off this 'corpus delicti' with a great deal of noise and bustle. This is indeed but childishly ludicrous; for, as Mr. Münster says, 'there is water enough in the sound.' Now it may be expected that the police will disturb and disperse the meetings of the Baptists at Mr. Münster's house. The police have already stated to Mrs. Münster that they will recognize as Baptists none but those who were baptized prior to the publication of the Baptist ordinance."

"I had written thus far on Saturday, the 18th, and it then occurred to me that it would be better to keep the letter Sunday over, and see what that day would bring forth. The police presented themselves at the morning service, and were proceeding to read the list of such Baptists as had been baptized before the publication of the ordinance, and these, they said, were permitted to remain; and then another list of those who had been subsequently immersed, and these, they said, must leave the meeting immediately. Mrs. Münster said, 'We are all of one congregation, and if one must go, all must go; my own daughter is among the last baptized, and if she be expelled, I of course accompany her.' The congregation accordingly quietly left the room, and then divided themselves into four parties, and assembled for worship in four different places. One party went out to a common near the town, where a vast number of people gathered round them, there unmolested, they preached and sang psalms with much animation. The police had threatened in the morning to disperse the congregation to the afternoon also, if they should presume to meet at Mr. Münster's house. They did meet, notwithstanding, and the meeting was very full, but no police appeared. The manœuvre of the morning must have taught the police the uselessness of this Baptist chase, since it appeared that when dispersed they immediately after met in different places for worship. I may mention that I have here related transactions to which I partly was an eye-witness; what I did not see

myself was based on Mrs. Münster's testimony. I went, during the day, backwards and forwards between the congregation and the prison, and reported to Mr. Münster what I saw, and he was altogether well pleased with the conduct of his congregation. We must not, by any means lay the flattering unction to our souls that the persecutions have ceased; on the contrary, even Mrs. Münster has been repeatedly threatened with imprisonment, and, no doubt, with reason, since, during the incarceration of her husband, the congregation is much led by her advice, and she has shown firmness and presence of mind not frequently to be met with among women in this country."

As very many of the brethren at Copenhagen have been summoned before the authorities, and considered as offenders, now that the work of imprisonment has again commenced, I fear very many of the saints will be shut up in prison before this meets to public eye. The above, I am sure, will excite the sympathy of our churches in this country, and at the different prayer meetings our suffering brethren will be commended to God and the word of his grace. J. ROTHERY.

Materiality and Immortality.

The following extract is from the Christian Review for June. The train of thought is interesting, and will profit the intelligent reader.

It will be easily seen how infidelity associates with the materiality of the soul the doctrine that it is not destined to immortality. He who believes the soul to be only a part of the material system, may easily suppose that the demolition of the one necessarily involves the demolition of the other. But as the infidel has not shown satisfactorily that the soul is immaterial, and cannot be, in the nature of things, otherwise, so also he has not shown that the soul is not and cannot be immortal. If it be allowed, that the soul of man is not material, but spiritual, then it can be made clear, in the manner of Bishop Butler, that it may survive all the accidents of matter. But the proofs on this point, the infidel has never fairly considered, nor refuted. If the soul be spiritual, then the matter composing the body is no part of it. It is independent of it. Its existence may continue and its cultivation may proceed without it, as truly as with it. If the body is no part of the spiritual soul, then the decay of the body is no more likely to destroy the soul, than the decay of a tree in the forest. It is certain that every part of the body which is not vital may be taken away, without affecting the soul. The presumption is that the taking away of the whole would not affect it. One half of the body may become insensible, as in palsies; while the soul is still vigorous as ever. The presumption is, that if the other half of the body should become insensible, the soul might remain uninjured. We have seen that there is nothing in sickness or pain capable of destroying the soul. But the pains of dissolution, which are, in many cases, much less than the pains which happen to us in our lifetime, it would seem, should have no power to destroy it. It cannot be shown that there is anything in the act of dying that should cut off the existence of the spirit in man. It cannot be shown that there is anything after death that should do it. But on the contrary, the analogy of nature, as Butler has fully shown, is suited to awaken in us the strongest expectation of a resurrection of the body, and the return of the soul to dwell in it, in higher life and beauty. The trees put on, every year, the appearance of death. They drop their verdant covering, and stretch their naked arms to the cold winds. But the life in the root again drives up the sap to the branches, and clothes them afresh in vernal beauty. The tulip sends up its gaudy flower to daunt awhile in the breeze and sunshine, and then to wither and fall. You may take its unsightly bulb from the ground. You may toss it in your hands, or push it with your feet, or bury it in the sand, as a thing of no worth. But at the appointed season, its life will again burst forth, and the brilliant color of its blossom will again be admired. The worm, having crept on the earth among leaves and dust, a short and grovelling life, like man's, at length spins itself a sepulchre, and is forgotten. But in a few days, the chrysalis opens, and the ensouled worm becomes a brilliant insect, scorning the earth on which it once crawled, and soaring heavenwards, as if in its natural element. And why may not man, after the analogy of nature, having lain silent in the grave, spring forth to life, and joy, and beauty? Can the infidel show it to be impossible, or unlikely, or absurd? How can he show it to be so?

As we turn from the mists of infidelity, how glorious is the light of the gospel,—revealing a balm for our woes, peace in trouble, a refuge in danger, forgiveness to our sins, a Mediator, and a mansion in heaven! How sweet is the revelation of the Lamb slain for our sins, the kind invitation of mercy, the privilege of Christ's intercessions, and of an immortality of bliss! We come back from the consideration of infidelity, as children that had wandered into a dark wilderness, to find again the light and warmth of a father's house, the good of a father's table, to be clasped again to a father's bosom. We feel that we have a corner-stone for our hopes and our faith, and life has charms again. We exclaim,

"Hail, glorious gospel, heavenly light, whereby we live with comfort, and with comfort die."

CHARITY.—True charity receives her instructions as well as her existence from faith in God's word; and when faith points to human beings in danger, charity, without delaying to propose questions, hastens to their relief. Our homes are built, our vineyards are planted around the base of a volcano; they may be fair and flourishing to-day, to-morrow, ashes may be all that remains. Open, then, your hands wide, while they contain any blessings to bestow; for of that which you give you can never be deprived.—Payson.

Christian Secretary.

HARTFORD, JULY 5, 1844.

HONGKONG, February, 1844.

TO THE EDITOR OF THE CHRISTIAN SECRETARY:—

The commencement of a new year is a fit occasion for sending you our Christian salutations, and communicating some particulars concerning our doings and Missionary operations during the past six months. You have heard of the sickness and mortality which, until recently, have so extensively prevailed on this Island; and yet in the midst of all, every member of this Mission, has, under the blessing of an ever watchful Providence, enjoyed good health, except Mr. Roberts, who is occasionally indisposed. We have, however, been called to mourn the death of endeared brethren connected with us in church fellowship, though not in a mission capacity. Five brethren, foreign soldiers, members of the church under Mr. Shuck's care, have been consigned to the tomb during the past six months, all victims of the prevailing epidemic. We have reason to believe that these brethren died in the faith, and have gone to their reward. The apostasy of two others, one a foreigner and the other a native, members of the same church, was attended with circumstances of such an aggravated nature as to fill us all with the deepest anxiety and grief. Mr. Shuck has continued to hold religious services in Chinese every day, twice on Tuesdays and Fridays, and three times on each Sabbath. Three of these services are held at the Bazaar Chapel. He preaches in Chinese regularly every Sabbath in the Queen's Road Chapel at 11 A. M., to large and attentive congregations. His teacher, Yang-seen-sang, who however, has not yet been baptized, usually takes part in the services. Leang Afat has also preached with good acceptance a number of times in the Queen's Road Chapel during the past few months. Mr. Shuck has several interesting inquirers under his charge, two or three of whom he has reason to believe are really taught by the Spirit, and one of whom, Loh seen sang, is now on his final trial preparatory to his being baptized. There is every prospect of his being unanimously received by the church in a week or two, and as he is an intelligent man, a fluent speaker, and a ready writer much is hoped for him. At the close of the Chinese services on the Sabbath Mr. Shuck makes it a point to place a tract or book in the hands of each person present. The English preaching is now conducted in the Queen's Road Chapel every Sabbath evening, and the services of the pulpit are shared with the brethren of all the missions. The running expenses of the Chapel are liberally defrayed by members of the foreign community in monthly subscriptions, in conjunction with the members of Mr. Shuck's church. A friend has offered to defray the salary of a teacher provided we could start a Chinese school of not less than fifteen boys, and we are endeavoring to open a school, if possible, of not more than twenty scholars, in the brick school room belonging to the mission on this side of the Island. A similar offer has been made to Mr. Shuck for a girls' school, but it is at present doubtful whether it is practicable fully to carry out such a measure. Many visits have been made by different members of our mission to the main land and to the surrounding Islands.

The Tcheu department of the mission, under the care of Mr. Dean, affords increasing encouragement of good. Daily religious worship is held with a number of Chinese both morning and evening, a special prayer meeting on Saturday evening, the monthly concert on the first Monday of the month, and two services on the Sabbath are conducted in the dialect of this people. At the first of these held at the Bazaar Chapel at 10 A. M. about thirty or forty Chinese are in regular attendance, and at the second held at the Queen's Road Chapel at 1 P. M., from fifty to seventy, and sometimes one hundred are present, who generally pay a respectful attention to Christian instruction. In conducting these services, Mr. Dean is aided by Hok-heng, a native assistant, who generally takes every alternate service. The members of The Church, organized in Hongkong in May last continue to walk worthy of their high calling and afford evidence of a growth in grace and knowledge, no additions have yet been made to the number of those which constituted the church, who have of their penny contributed during the past year \$33 for missionary purposes. Among those who have been brought under daily religious instruction are two who have for two or three months afforded us encouragement to believe that we should be authorized to grant their request to become members of the church. Weekly visits have been continued by the assistant to Ching-chew, Peng-chew, and Tu-ku-wan, the latter a place on the main land, and the two former on some neighboring islands where the people speak this dialect. A dwelling house has been commenced for the accommodation of this department of the Mission. The people speaking this dialect are increasing on the Island, and several shops have recently been opened by them.

Mr. Roberts continues his efforts among the people as usual, when in health, aided by his teacher Chow seen sang, whom he has baptized. He preaches in Chinese to good congregations every Sabbath evening at the Bazaar Chapel at 7 o'clock. He has family worship in Chinese at his own house twice a day, and holds occasional meetings at Chik-chew and elsewhere. Mr. R. has two or three inquirers under his care whom he supposes to be sincerely desirous of becoming disciples. He continues to put into circulation large numbers of tracts both native and foreign. A native whom he baptized at the same time with Chow seen sang has been excluded from the church, and Chun, who was some time since suspended, has been restored to fellowship, and both he and Chow seen sang seem to be walking in the truth, and afford much aid in religious services.

Hongkong continues to increase in population and buildings both foreign and native. The Mohammedans have built a mosque and the Chinese are erecting a temple. This temple will not be far from the Queen's Road Chapel, and will afford a fine and shady place for holding friendly religious discussions with the natives in the hot season.

The school of Chinese boys connected with the Morrison Education Society under the efficient and judicious instruction of Rev. Mr. Brown and Mrs. Brown, continues in a flourishing condition. Mr. and Mrs. Brown have recently been deeply bereaved by the death of their promising little son aged 10 months. In this connection we may mention the lamented demise of the Hon. J. R. Morrison, which took place in August last, in the 29th year of his age. Mr. Morrison was a man of sterling principles, was a friend to all the missions, and in his death we all feel that we have lost a brother indeed.

Dr. Hobson, of the London Miss. Soc. has a Missionary Hospital in successful operation, and aided by a native assistant conducts daily religious worship with his patients, thus carrying out the genuine plan of a Missionary Hospital. Rev. Dr. Legge of the same society holds religious services in Chinese in his own house, and has recently opened a place in the Lower Bazaar where Leang Afat preaches to his countrymen every Sabbath at 11 A. M. The missionaries of this Society are erecting ten thousand dollars worth of buildings at Hongkong, and are expecting additional laborers. The expenses of Dr. Hobson's Hospital are defrayed by the Medical Missionary Soc.

Rev. Dr. Bridgman and Rev. Mr. Ball of the Am. Board of Comm. hold Chinese service in their own house, and Mr. Ball has under his charge active printing operations for the publishing of Christian tracts and books in the native language. Mr. Ball has done a good service in publishing a large Chinese Almanac for 1844, comfortable to both the English and Chinese readers. He also published one for 1843, of a similar character.

Rev. Mr. Stanton (with Mrs. Stanton) has recently arrived at Hongkong to officiate among his countrymen as Government Chaplain, and finds an important field of usefulness. Mr. S. is also studying the Chinese language.

In September last Dr. Macgowan embarked for the North having been delegated by his colleagues to visit the various ports for the purpose of collecting information as to the most suitable place for establishing a new station of the Baptist Mission. Capt. Lockwood of the "Valparaiso" kindly gave him a free passage to Chusan. Through this and other islands of the same group he travelled on foot visiting various villages and towns, prescribing for the sick and leaving tracts with all who could read.

In October Dr. M. took up his residence at Ningpo, deeming that city the most suitable place for establishing the new station. The Rev. Mr. Milne having left Ningpo for Hongkong overland, Dr. M. was the only foreigner there until the arrival of the British Consul, R. Thom, Esq. in the latter part of Dec. A house having been freely offered for the purpose within the walls in the midst of the business part of the city, a Missionary Hospital, but in no way connected with the Medical Missionary Society was opened. It was soon thronged by a suffering populace and although but a small portion of time could be devoted to the institution about seven hundred patients were treated the first quarter. The patients freely posted up Christian handbills that were given them, throughout the city and neighboring towns and villages. Merchants from Nankin and other distant parts were supplied with tracts, some of which the Mandarins received, read them and pronounced them good. A plan, first adopted at this Hospital, of printing passages of Scripture on one side of the Surgeons' memorandum of treatment, and which the patients kept in possession, was an effective means of disseminating much Christian truth. These passages were committed to memory by the patients and recited to the doctor.

In December Dr. Macgowan visited Shanghai in company with Rev. Dr. Medhurst and Dr. Lockhart of the Lon. Miss. Soc. who have since located themselves in this city. Dr. M. represents Shanghai as a point of great importance being probably the greatest commercial city in the Empire. It is the port for the great city of Hang-chow-foo, and is connected with Nankin by the Yang-tze-keang and also by canals. George Balfour, Esq. is the British Consul at Shanghai.

At Amoy Dr. Cumming has a large and interesting Missionary Hospital, not connected with the Medical Missionary Society. By the aid of the Rev. Mr. Abel the healing art and direct Christian teaching are most admirably combined in the Amoy Hospital, and evident good is being effected. Dr. Hepburne and Mrs. H. of the Pres. Board have lately proceeded to Amoy. Henry Gribble, Esq., is the British Consul at Amoy.

To the important and populous city of Foo-chow-foo no Consul or Missionaries have yet gone.

At Canton the Hospital connected with the Medical Missionary Society, and under the charge of Rev. Dr. Parker, continues to be crowded with patients, and vast numbers of Chinese can now rejoice in the relief afforded to their bodily sufferings by Dr. P. It does not appear that any religious services are held in the Hospital or any where else in Canton in the Chinese language, nor Christian Chinese books distributed nor direct Missionary labor performed among the natives. It is said that even tracts cannot be distributed without doing more harm than good so strong are the prejudices of the Chinese. And yet Canton is a most important missionary position, a mighty city of full half a million of inhabitants wholly given to idolatry, and we should rejoice to see the same missionary efforts carried on there as so successfully prosecuted at the other great cities which have been thrown open to foreign intercourse. At Whampoa also, and the adjacent towns there is a wide field for Christian exertion. C. T. Lay, Esq., is the British Consul at Canton. Dr. Macgowan has recently returned to Hongkong a free passage having been kindly given him by Capt. Eyre of the ship "Osceola" the first American vessel that has been to the Port of Ningpo. Dr. M. is on his way to Calcutta, but hopes to return immediately to Ningpo, as his colleagues agree with him that that city should be adopted as the new station of this mission.

Mr. Cole, printer, with Mrs. Cole, and Dr. MacCartee of the Pres. Board have just arrived in China from New York to join Rev. Mr. Lowrie of the same Society. Mr. Cole brings with him a complete printing establishment both Chinese and English, and also a Book bindery. Rev. Mr. Milne is now at Hongkong and on the eve of embarking for England, but hopes soon to return to his station at Ningpo. In concluding these brief notices we may remark that under the wise Providence of God the harvest in China is now emphatically great, and numbering the missionaries of all the societies the laborers are very few. Our appeal is to the privileged disciples of our native land that they would join us in making unceasing prayer to Jehovah, the Lord of the Harvest, that he would permit us at no distant day to greet more laborers to this great land of heathenism, those who shall come forth in the fulness of the blessing of the gospel of peace.

In behalf of the American Baptist Mission in China. J. LEWIS STUCK, Sec.

General Association of Connecticut.

This Association met this year in New London, and was fully represented by delegates from the district Associations, and by foreign bodies in correspondence. The venerable Dr. Nutt of Franklin was present, though not as a delegate. He is now ninety-one years of age, reads without glasses, hears well, and is the sole pastor of the church in Franklin. It is well known that the Congregationalists of this State have been divided upon doctrinal questions, and are arrayed in parties under what is termed the Old and New Schools. The former having a Theological Seminary at East Windsor, and the latter at New Haven. A correspondent of the Boston Recorder thus speaks of the proceedings of the Association, from which we should infer that the breach is about to be healed.

"The business meetings were conducted with great dispatch. Rev. Mr. Back of Newington was chosen Moderator. Mr. Dutton of New Haven, Scribe, and Mr. El. dredge Assistant Scribe. Very little time was lost in making excuses, or in useless debate. It was delightful to see what harmony prevailed. Some of the leaders of the party which formerly divided the State, were present, and cordially joined in committing New Haven and East Windsor now shake hands. Ephraim no longer envies Judah, nor does Judah vex Ephraim. If men would ask themselves, how will things appear six years hence, they would seldom contend, or act under an excitement."

"This year," says the Recorder, "there was a remarkable uniformity in one respect—very few revivals were reported but order and harmony prevailed. There has been seldom a year in which so few revivals from the presence of the Lord have been granted. Though no reference was made

to the cause, yet I have been of the opinion, that it was owing to the controversies with the Presbyteries and Catholics that have been going on."

"The Spirit like a peaceful dove,
Flies from the realms of noise and strife."

I am one of those who believe no good will grow out of these disputes. The matter mainly concerns the Episcopal churches, and to them the controversy should be confined. I never knew a minister or christian go over to the Episcopal church, till he had in a great measure lost his spirituality, and therefore his loss would not be felt."

The subject of ministerial changes, hasty settlements, &c. was discussed, and was a subject of considerable interest in the Association. The correspondent above quoted says:

"The custom now prevalent of candidates for settlement in the Gospel ministry going about seeking fields of labor. One vacant church was mentioned as so thronged with candidates, that it was supplied for a short period by men who were willing to preach for nothing, if they might be heard. Sympathy was expressed for men who have been dismissed from their parishes, while strong censure was heaped upon the immoderate, who thrust themselves forward. It has been said that Congregational and Presbyterian ministers show less sympathy and kindness for each other, than any other body of ministers. I am inclined to think it true. In this day of opposition to ministers, they ought to be kind to one another. One great reason why so many ministers are unsettled is, they did not preach long enough on probation. The dawn beams some proportion to the length of the day. If young men would preach three or four months on probation, they would know more about the people and the people more about them, before the solemn engagement is made. Ministerial support is too small. The humblest mechanic can earn a better support than a majority of ministers. Here larger salaries are given, the people take care that the minister shall spend it all. There are few ministers who can afford to remain unsettled; of course, if they remove, they cannot preach long on probation. And churches are so foolish as to send for several candidates; the inevitable consequence of which is division and distraction. The true way is to make all proper inquiries, and then fix upon one man. Almost every candidate will have some adherents."

Rev. Dr. Hawes.

The church and congregation of this venerated clergyman are now, we understand, in daily expectation of his arrival from Liverpool, returning from his visit to the Eastern Missions, and to the Holy Land. By a most interesting letter from one of the Missionaries of Constantinople, "in behalf and by vote of the station" we learn that the ministrations of this good man, among his brethren, have not been "in vain to the Lord."

"It is impossible for you to imagine, or for us fully to explain," says the writer, "how deeply our hearts have been affected by those pastoral sermons, we have heard from his lips, on the Sabbath, or how much we have been edified and strengthened and comforted by his counsels and prayers."

To our native brethren, especially, with whom through an interpreter, he repeatedly held conversations, and to whom he repeatedly addressed words of consolation, was his presence an encouragement, and his discourse a blessing. He told them of his own labors at home, of his own beloved church and people; of the various praying and benevolent circles and charitable institutions in your city; and of those times of refreshing from the presence of the Lord, which you have at different times enjoyed; and once and again he exhorted them all, that with purpose of heart they would cleanse unto the Lord. To these communications they listened, often with tearful interest. They have been taken down and read over, and they feel that your Savior is theirs; that you and they have all been made to drink into one Spirit; that they are now fellow-citizens with the Saints, and share in their love and sympathy; and that believers of every name and nation are all one in Christ.

To be so long deprived of the labors of your pastor must indeed seem to you a great sacrifice. But the loss to you is not so great to him. Indeed, we feel that this visit has been altogether more important and desirable, than any pecuniary donation you could have made us."

Expressions like these cannot but richly repay our brethren of the 'Centre' for any self-denial which they may have exercised, in dispensing for a time, with the services of their spiritual guide.

We rank ourselves among the large number, who wait for the coming of the excellent pastor, and who will hail his return with genuine pleasure. We miss Dr. Hawes; not from his pulpit, indeed, as all understand. We miss him from the pavement, on his daily rounds of pastoral duty. We miss him, with his horse, from the places where he used to recruit, with exercise, his wearied frame. And more still, we miss his friendly greeting and those casual conferences, in which we gathered the treasures of wisdom and experience from his lips. A pastor of thirty years standing, Dr. Hawes, in the evening of his days, enjoys as a citizen, a man, and a minister of Jesus, that reputation, whose rays of serene beauty settle only on the heads of such as can point to a life of probity and usefulness, already nearly spent. His meed of praise is gathered from "all sorts of people." For true charity has been ever the prominent characteristic of his mind. The Doctor never loved to quarrel. He has always been a strong advocate for the union, not only in christian, but in church fellowship, of "all who love our Lord Jesus Christ in sincerity." And although, in some of his peculiar views on this, as well as on other points of more or less importance, we are constrained to differ with him, yet has he ever been the more endeared to us by his motive, not only, but his manner. The language of the publisher of Harrie's book on "Union" (the principles of which, we believe, Dr. Hawes advocates) might well apply to the subject of these remarks. "Whatever may be thought of [his] theory, [all] will allow that he conducts the discussion in his usual masterly style, with a temper truly amiable, and fitted, as a sweet exemplification of his principles, to promote the end which he appears most fervently to desire."

Thus much we have indulged a strong desire to say, which we could have found no opportunity so favorable to say, before the beloved pastor shall be in his grave. May heaven long avert that opportunity to speak of him in the language of Christian affection. May the good God waft the barque that bears him, safely into port. And may the sunset of his life be serene and glorious, and the Saviour's smile.

The Centre Sabbath school, we observe, are making preparations to present their pastor with the greetings of "the children of the temple." Among their exercises is a hymn of welcome from the pen of our own Signory, whose catholic heart speaks out in numbers, its sympathy with everybody's joy, and everybody's sorrow. The bright leaf in the laurel of Hartford's name, is plucked from the gardens of life, and she offers not at the shrine of Self. We are proud of the broad-cast profusion of her poetic favors, even more than of her enduring poetic fame.

A Call from Burmah.

BRETHREN OF THE SECRETARY:—Thinking that some of your readers might be interested in the communication I send for publication (if you think best) a short letter from my brother-in-law in Burmah.

Yours truly, E. S.

MEIGUI, Nov. 30, 1843.

MY DEAR BRO. S.—It was, I assure you, most cheering to our hearts to hear of the prosperity of Zion in the land of our birth. With us, at present, there is a very great excitement among almost all classes of people, particularly among the Karens. Interesting as the Karen mission has formerly been, it never presented anything to be compared

with the present time, for interest. But as our brethren at Tavoy are printing a Circular on this subject to be sent home, I will not attempt to delineate particulars at present, but will send you the Circular as soon as I receive it.

The present excitement has been occasioned by the measures of our new Commissioner, Major Broadfoot. The government has formerly favored idolatry instead of the religion of Christ, which government officers all profess by belonging to the National Church. Thus, while they professed to be Christians, and their conduct was so diametrically opposed, their influence, as might be expected, was awful. But the measures of our new Commissioner in this place have been just what we should suppose those of a Christian ruler in a pagan land ought to be. The effect among the Karens is wonderful. Our great fear now is, that we cannot possibly meet the demands of the people, and that our inability to do this for want of proper assistance, may produce a fearful reaction. "But our Father is at the helm." Karens cheer from every quarter are crying, "Schools, schools—send us some one that we may learn to read." But the fact is, we have not the men; no, not even native assistants. And if we had the men, our funds at present are limited. What to do, to meet the cries of this perishing people for the bread of life, we do not know. We have a burden upon us which sometimes almost sinks us to the grave; and probably still sink, if we do not have relief. And when we are gone, who will fill our places? We are not disheartened—No. We know the kingdom of Christ must go on from conquering to conquer, until the world is brought into subjection to the Prince of peace. But we are pressed with over-much labor. Still we do not cease from toil. Pray for us, and coze to our assistance.

With much love, &c.

D. L. BRAYTON.

For the Christian Secretary.

What I have heard—And what I have seen.

I have heard the Great Commission of our Master from Oliver saying to his servants, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned." I have seen those professing themselves to be the servants to whom this commission is given, without any other assignable reason than personal ease, individual emolument, or pecuniary interest, turn a deaf ear to that commission, and with their eyes open to the final woes of an unbelieving world, actually refuse to obey even to the extent of half their ability. I have heard from the East and from the West—from almost every corner of the earth, the "Macedonian cry," "come over and help us," coming from the mouths of earth's perishing millions, as it were the "voice of many waters, greeting the ears of these servants of Christ." I have seen these same servants of Christ close their ears to this Macedonian cry, and neither by their personal labors, nor by the assistance of their purses, do according to the title of their ability, anything to help these perishing millions. I have heard the dying appeal of the faithful few of God's children, as they fell in various parts of the field, saying to these professed servants of Christ, "who now, since we are falling will come and break to this people the bread of life?" I have seen these professed servants witness the dying struggle, and listen to the last appeal of this faithful few, unmoved, and turn tearless away to their farms, their shops, or their merchandise. I have heard the voice of Inspiration say, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." I have seen those servants of Christ within the sound of this voice of Inspiration, still continue sowing to the flesh—vainly supposing that in the harvest, they shall of the spirit reap life everlasting. I have heard "him who is the first and the last, which was dead, and is alive" say "Be thou faithful unto death, and I will give thee a crown of life." I have seen some of His professing servants in the midst of life forsake, for no good reason their appointed labors, and like one laying his armor off, rejoice, saying, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day. I have heard in anticipation, in that day the Judge say to these servants "Give account of thy stewardship, for thou mayest be no longer stewards. I have seen them in anticipation like the unprofitable servant return their Lord's money in part wasted, or improved. I have heard with my mind's ear from the Judge, their awful sentence of condemnation. I have seen with my mind's eye their utter confusion as they turned away on the left hand to receive their doom. These things I have heard and seen.

From the Biblical Recorder.

The Christian Secretary.

The last number of this paper contains two of our articles, on the subject of slavery; but not a word in reply to either. In the latter of these articles, we find the following pointed paragraphs:

"To aid our friend in his future efforts to render himself intelligent, and also, as a sort of remedy for our own alleged dullness of apprehension, we will now inform him as we have done several times before, that all we want, is his simple affirmation or denial. The question is this—were there, or were there not, slaves and slaveholders in the apostolic churches? If we ask of our friend to say Yes or No, just as he may think proper. With such a reply we shall be fully content, and we shall be content with no other. If he is not informed on the subject, we will allow him time for investigation."

Perhaps we may as well inform our friend here, as anywhere else, that his notion of coming on with his reasons, when we shall have done, does not meet our views, nor suit the occasion. We have understood him to be calling for a direct issue, and for a close and sturdy grapple. We have undertaken to satisfy him in both of these respects. We shall, therefore, expect to finish our work as we go. The question must accordingly be settled, whether slavery existed in the apostolic churches, before we proceed to another stage of the argument."

But instead of replying to the question here proposed, and which constitutes our first and main position, in defence of the scriptural consistency of slaveholding, the editor subjoins the following note in brackets:

"The Recorder has now replied to all our replies, and of course has nothing more to do, except to comply with the promise which he has more than once made, to show that 'slavery is tolerated by the gospel.' This promise we expect he will now proceed to fulfil."

Thus it appears that our friend, after having tried, at sundry times, and in diverse manners, to evade our question, by shifting the matter from the Christian Church to the Roman Empire, has finally considered it best to say nothing at all. He has accordingly come to a dead halt. Or, to put the matter in another way, he has been becoming fainter, by most persons, we presume, will be regarded as a virtual giving up of the contest. And justly so; because, when a party refuses to respond to a proposition of an opponent, so far as to say whether it is admitted or denied, the conclusion is inevitable, that, in his own view, his cause is just about desperate."

To the intelligent reader the question will now necessarily present itself—if it has not done so before—by what possible motive can the editor of the Recorder, after all his solicitude for the attainment of truth, be prompted to withhold his assent or denial from our proposition aforesaid? It has never been pretended that the said proposition is not in order, and strictly to the point. Nor can it longer be pretended that it is not fully understood. Nor can it even

be pretended that our friend has not had ample time for investigation, and for counsel if he needs it. What possible motive can he have, then, for declining to meet the argument promptly, and full in the face? It is known that there were both slaves and slaveholders in the apostolic churches, who not admit the position at once, plainly, and candidly, and with christian courtesy and magnanimity, that we may proceed to detection to the next stage of the discussion? If, on the other hand, it be thought that there were not slaves and slaveholders in the apostolic churches, why not deny our position, boldly and manfully, that we may have at least a pretext for proceeding with the proof a proposition, which is now generally conceded by every intelligent and unbiased reader of the scriptures?

Our friend must bear in mind that this controversy on the slave question, was commenced by himself; and, as he would have it believed, that he has driven us into the discussion. He must also recollect, that, influenced by his professions of candor and zeal for the truth, and his professed to open his columns to whatever might be written on the subject, we were induced to lay aside our resolution, on the whole subject. He must know, then, that by his own voluntary engagement, he is bound, not only to publish all our articles on the subject, but to meet them with that open and many candor, which becomes one sincerely desirous to know and to proclaim the truth, let it proceed from what source it may, and whatever its bearing on his own individual views and relations. In view of the above, we leave our friend to compare his present "dignified silence," with professions and pretensions.

We will now inform our friend, that, whether he acquiesces or not, we shall expect to proceed with the discussion; and that we shall expect him to continue the publication of all our remarks, that his readers may be duly and fully advised of the true state of affairs between us. We shall, in the meantime, proceed to make such use of the silence as the laws of argumentation, viewed in connection with the circumstances of the case, and confirmed by the decisions of common sense, may seem to justify. For example, his silence in regard to any position whether positive or negative advanced by us, after having had his attention duly called to the subject, we shall consider a virtual admission of the same, and shall accordingly proceed to use it, just as though it were a point expressly conceded. And having thus apprised our friend of our course, before hand, he can justly bring against us no charge of a want of fairness, nor any complaint of having been taken by surprise.

As it respects the proposition now mainly in question, namely, that there were both slaves and slaveholders in the apostolic churches, if this be not denied in due time, after the receipt of the present notice, we shall take silence for admission, and proceed accordingly with the discussion. [We must wait till we find something that looks like an argument, before we can reply to it.—Ed. Sec.]

REV. J. H. FAIRCHILD.—Since the late unhappy affair at Exeter, a Card has appeared in Boston papers, signed by six persons, three ministers, and three deacons, who say they have made a protracted and laborious investigation of all the rumors afloat concerning Mr. Fairchild's character; the result of which does not impair their confidence in his moral or christian character, and that nothing has appeared to prevent them from according to him full confidence as a minister of Christ. He is supposed to have committed violence upon himself while in a state of temporary derangement.

GOV. DORR SENTENCED.—Chief Justice Durfee on the 25th ult. sentenced Thomas Wilson Dor, to imprisonment in the State Prison in Providence for and during the term of his natural life, there to be kept at hard labor in solitary confinement. He was committed to prison on Thursday the 27th ult. and will be pardoned out, probably, in the course of a few months.

In our notice of the proceedings of the Convention at New Haven, the name of the Rev. John Teasdale, of N. Jersey, was unintentionally omitted as one of the speakers before the Bible Society.

BAPTIST CHURCH IN DANBURY.—The Rev. R. K. B. LAMY has accepted the unanimous call of this church to be their Pastor, and has entered upon his labors. Correspondents are requested to address accordingly.

ORDINATION.—Rev. C. N. Seymour, of this city, and late of New Haven Theological Seminary, was ordained Pastor of the First Ecclesiastical Society of Huntington, June 26, 1844. The exercises were as follows:

Invocation and Reading the Scriptures by Rev. Thos. as Farnsworth; Introductory Prayer by Rev. Mr. Ambler; Sermon from Matt. 6, 13; by Rev. O. E. Daggett; Ordaining Prayer by Rev. W. B. Weed; Charge to the Pastor by Rev. R. S. Stone; Right-hand of Fellowship by Rev. W. B. Weed; Charge to the people by Rev. Dan C. Curtis; Concluding Prayer by Rev. George Thatcher; Benediction by the Pastor.—*Courant.*

FIRE IN HUDSON.—A destructive fire occurred in Hudson, N. Y., on Friday afternoon, the 28th ult. Twenty or thirty stores and buildings were destroyed. The stores were filled with grain, hay, wool, &c. The loss is estimated by a correspondent of the N. Y. Tribune, at \$200,000. The fire is supposed to have been occasioned by a spark from the steamboat Fairfield, which was just preparing to start for New York. The property destroyed was situated near the river.

STEAMBOAT EXPLOSION.—The Detroit Advertiser of June 26th, gives the particulars of a melancholy accident which occurred opposite that city, at a place called Windsor, the day previous. The steamboat Gen. Vance burst her boiler soon after leaving the city, and while she was blowing off steam at the wharf in Windsor. The fore part of the boat immediately sunk, and the aft soon followed. Four persons were killed, viz. Samuel W. Woodworth, captain of the boat, George Sweeney, Robert Motherwell, and Maj. A. C. Truax. Several others were injured, but the above are all the lives that are known to be lost. There were between thirty and forty passengers on board at the time.

CORRESPONDENTS.—We are under the necessity of, and laying the publication of several communications, and obituary notices, for want of room. They shall be attended to next week.

Selected Summary.

The Floods at the West.

Our advices from the Mississippi and Missouri, of the dates of June 20 and 21, represent the second stage of being still more disastrous and threatening than the previous one, which had scarcely subsided when this comes. We have various accounts from the papers, the most important of which we subjoin.—*Tribune.*

The steamer West Wind, which left St. Louis on the evening of the 20th inst. brought news to Cincinnati that the Mississippi was four feet higher than at the late flood, being considerably above any other flood since the coming of man, and still rising rapidly; and what is more startling, a further rise of ten feet was reported as coming from the Missouri, and forty feet out of the Kansas, a main branch of that stream.

Illinois town was completely under water; the ferry boat crossing from St. Louis to the bluffs, a distance of ten miles. The loss of property is beyond all computation. The buildings were floating down the Mississippi; also the crops of cattle drowned upon the bottoms. Crops along the rivers were entirely destroyed; in fact, such a calamity as has fallen upon the inhabitants of the low lands of the western rivers was never deemed of the low lands of the Missouri had risen several feet at St. Joseph in 34 hours, on the 19th. The crops, fences, and stock had

been swept away, many buildings destroyed.

The Missouri Mail, on her trip down the river, found the inhabitants, drowning on the Illinois river is still rising; the houses in Alton.

The low lands below St. Louis are a water. Houses in some parts of St. Louis are on the first floor. At the upper steamboats could discharge freight not conveniently.

GENERAL SCOTT ROBBED.—While was coming down the North River, was picked off \$130. He was on board and George Potter, James Wilson, and John Rock have been arrested for the robbery. The principal part of the loot in gold, and a large amount of money are all temporarily committed.

Henry Dawson, last night, broke ship Grafion, lying at the Screw Dock, the cabin, taken to the watchhouse and N. Y. Trib.

FROM NASSAU, N. P.—To the capital Leo was indebted for a file of the N. Y. Trib. to the last.

The distress in the "Out Islands" is stated at a public meeting at last, that mothers with their infants, starving together—many aged and the same sad condition. Notwithstanding had been afforded, the most painful of some localities.—N. O. Picayune, Jan.

Mrs. MARGARET MILLER DAVIDSON, Davidson, and mother of the sweet Margaret, died at Saratoga on the 27th inst. long an invalid, having been for some time in the sick-room, and for the last few days in extreme sensibility, she has been most severe trials in pining with child's succession.

SLAVERY IN CHINA.—Slavery has been Hong Kong, with a reservation in the absence of their masters, and of their privilege to go free, preferred to remain.

BOIL YOUR MOLASSES.—When molasses, it is a prodigious improvement to force you use it. It takes out the impurities it almost as good as sugar. It is used much in cooking, it is well to prepare in this way at a time.

W. K. W. chon-mo-daw, the Indian, (Lowa), jail for the murder of a man has been sentenced to the Penitentiary.

A poor girl was some few days since taken. A printer named Crosskill is the subject.

MEMORIAL.—The N. O. Crescent, unquestionably, a deep and dark mystery, subject in the West, a young lady, while in the mesmeric state, without any indications of pain. A well-filled memory more than thirty-two teeth, yet it was a young lady submitted to the operation of a tooth extraction. The only way we can supply provided with teeth, is by having a sort of a shark's mouth, which is rows of grinders."

EXPLOSION AND LOSS OF LIFE.—A P. Hazzard & Co. at Enfield, Conn. pounds of powder, exploded yesterday by the name William Luke, was in the and was literally blown to atoms. He was two small children. The mill had a few days with new machinery. The explosion is unknown.—*Journal.*

ANOTHER GREAT ROBBERY OF \$100,000, says the Troy Whig, one of the down train on the Utica and Schenectady branch, was left behind. The discovered until the train arrived at the gentleman from Michigan on examination was in this car, found the lock had been 600 in money taken from it. It is not robbery was committed on board the car, or at some previous day, between Detroit and N. Y. Express.

DISTINGUISHED ARRIVAL.—Among the note that of the Prince

Poetry.

Soul of Tarsus.

From the Life of R. Treffrey.
No trumpet was blown, as the gate they passed,
Nor banner flung over their heroic array;
But they rode like the breath of the desert blast,
Fleeting and silently passing away;
Yet many looked on that haughty man,
Whose eyes were the star of the fiery van.
With frequent fash his cheek was pale,
And there set a frown on his brow of pride;
And scorn on his quivering lip prevailed.
As he thought on the name of the crucified;
And his heart was as hard as the steel of his spear,
To the whispers of pity or the murmurs of fear.
On—on! the towers of Damascus are high,
The accursed Nazarenes are given to our hand;
When lo! an ineffable blaze from on high
Burst, sudden as thought on the hurrying band;
And the glowing flood of that flashing light
Dime the cloudless sun in his noon-day height.
Vain is the speed of the startled horse,
And vain is the force of the glittering spear;
The scorcher hath ended his ruthless course;
The Victor of Galilee triumphs here;
And his words of mystic spirit appeal
The awe-stricken heart of the prostrate Saul.
There is night on his eye, and remorse on his brow,
As he sits in his chamber, helpless, alone;
For the deeds he woke up in his memory now—
Can riches, or blood, or sorrow atone?
Yet hope in fair promise the future arrays,
For the Crucified pleads, and the Pharisee prays.

Paul Preaching at Athens.
Suggested by the Cartoon of Raffaele.

BY MISS A. C. LYNCH.
Greece! hear that joyful sound,
A stranger's voice upon thy sacred hill,
Whose tones shall bid the slumbering nations round,
Wake with convulsive thrill.
Athenians! gather here, he brings you words
Brighter than all your boasted lore affords.
He brings you news of one
Above Olympian Jove. One in whose light
Your gods shall fade like stars before the sun
On your bewildered night.
That unknown God of whom ye darkly dream,
In all his burning radiance shall beam.

Behold, he bids you rise
From your dark worship round that idol shrine,
He points to him who reared your starry skies,
And had your Phœbus shine.
Lift up your souls from where in dust ye bow,
That God of gods commands your homage now.
But brighter tidings still!
He tells of one whose precious blood was spilt
In lavish streams upon Judaea's hill,
A ransom for your guilt—
Who triumphed over the grave, and broke its chain,
Who conquered death and hell, and rose again.

Sages of Greece! come near—
Spirits of daring thought and giant mould;
Ye questioners of time and nature, hear
Mysteries before unveiled:
Immortal light revealed: light for which ye
Have asked in vain your proud philosophy.

Searchers for some first cause!
'Midst doubt and darkness—lo! he points to One
Where all your vanished reason lost must pause,
And faint to think upon.
That was from everlasting, that shall be
To everlasting still, eternity.

Ye followers of him
Who deemed his soul a spark of Deity!
Your fancies fade—your master's dreams grow dim
To this reality.
Stoic! unbend that brow, drink in that sound!
Scep'tic! dispel those doubts, the truth is found.

Greece! though thy sculptured walls
Have with thy triumphs and thy glories rung,
And through thy temples and thy pillared halls
Immortal poets sung—
No sounds like these have rent your startled air,
They open realms of light and bid you enter there.

Miscellaneous.

For the Christian Secretary.

The Village Funeral.

Death, and the burial of the dead, are solemn events. But in the crowded city they are of such frequent occurrence that the minds of the multitude cease to be much affected by them. The busy throng can look upon the hearse even, bearing away one that had perhaps, while in life, daily mingled with them, with almost as much indifference as they would the passing of any other vehicle. And also, in the burial of the great, as they are called, there is so much parade, pomp, and show, that the mind cannot but be diverted from the future, to the present. But the simplicity of a village funeral has ever seemed to me a season of deep, and I had almost said, of holy solemnity. One from among the village number is missed. Death comes to them as an unforeseen messenger, and they gather themselves together "with one accord," to mingle their sympathies with the bereaved, and mourn the absence of the departed. I was called, a few days since, to attend the funeral of a relative, in a beautiful and quiet village. As I drew near the house of the departed, a stillness and calm tranquility seemed to have stolen over nature itself, as if it would dispose the mind for reflection, and lead the thoughts away, upward to God himself. I dreaded meeting with the bereaved husband, and seeing the motherless children, one of whom had been deprived of the companion of his youth, and the others of the tender guardian of their early and helpless years. But I found that in the husband's cup of bitterness there was mingled hope and joy. The wife and mother had departed in Christian triumph, and the change that to him was so afflictive, was doubtless to her, one of joy unspeakable. In the midst of disease, and suffering, she safely confided in the rich promises of her covenant-keeping God, and his grace had been sufficient for her, even in the most trying hour. She had been enabled to leave her husband and children at his disposal, feeling that he would do all things well; and his gracious Spirit had been her light, and comfort, and guide, even unto death.

As we drew near the lonely grave, where her body was to be deposited, to await the morning of the resurrection, the religion of the cross seemed more sweet, more precious, more glorious, than ever. It kindled a hope, strengthened by faith, which pointed far away to that land where rests the saint from his pilgrimage, where death finds no entrance,—where sin has no dominion, but where dwell the redeemed and sanctified, singing the triumphal song, "Thanks be to God who giveth us the victory, through Jesus Christ our Lord." As we returned to the lonely dwelling,

"I mourn not (said the husband) for the dead, but rather that I have lost a spiritual counsellor—one whom I seemed so much to have needed in assisting me to train these children for usefulness here, and happiness hereafter." "But the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." C. A. A.

The Man and the Brute.

One of the best articles in the Christian Review for June, is an essay on infidelity, suggested by the republication, in this country, of Bishop Butler. It was written by the Editor. It contains the following paragraph, on a point of much interest.—*Reflector*.

If the soul of man were of the same nature and quality with the instinct of the brute it would correspond in its developments. The brute desires nothing above the demands of his body. The soul of man has imperishable desires for things above the wants of the body. The brute can be cultivated to a certain extent, and never rises above that limit. The soul of man goes on, in its progress, from point to point, no limit having been set to its advancement. The brute is incapable of emotions relating to moral subjects. He knows nothing of moral distinction. Man's chief glory is in his capacity as an accountable agent. The brute sees the face of the earth covered with food. Man is capable of viewing it clothed in a higher glory, enshrouded, and enveloped, and impregnated with the presence of God. If the soul were material, he that kills the body would also kill the soul. But there is something which man cannot touch. How striking, to this point, is that passage,—a classic text in disproof of infidelity,—"Fear not them which kill the body, and after that have no more that they can do; but fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Man, then, can only destroy the body.—There is something beyond, over which God has power, but over which man has no power,—a proof that the soul is immaterial; beyond the reach of the weapons of death,—a proof that it can neither be pierced, nor crushed, nor stunted, or broken in a mortar, or consumed in the fire, and turned to ashes, and scattered on the winds, that which is the result of that particular organization of matter, rests unharmed. Can that be a material result, which is not in the least degree affected by the accidents happening to the material cause in which it resides? If the body is, in any manner, the cause of the soul, when the cause ceases, must not the effect cease? But still says the sacred record, "Fear him which after he hath killed, hath power to cast into hell."

The Best Defender.

After all, there is no better shield than a good conscience. How the weapons of the wicked break when they strike it! How quiet he, who is thus protected, may be in the day of battle!

We say, "may be." But some good men worry themselves exceedingly when their good is evil spoken of, their motives misunderstood, their characters traduced, their actions maligned.—They lie awake at night, and get pale and thin, and sometimes they drop into the grave under the pen or tongue of slander, when a little more grace or considerable philosophy, would have taught them that bad men are seldom persecuted, and that fire is always needed to refine gold.

Very good men spend their time and their talents, and their money even, in defending themselves against the aspersions of their enemies, and after they have fought the battle out and got the victory, they are not thought quite as well of by the public as they would have been had they suffered in peace the assaults of their foes. Controversy brings out the weak as well as the strong points of character, and thus a man sinks in the esteem of some while he rises in that of others. But he, who knows he is right and of whom the world knows he will not do wrong, never loses by keeping still while the small artillery of the jealous or malicious is playing at him.

This is a sublime advantage which right always has. It is better than a coat of mail or a giant's spear. It is both. It wards off the blow, and gives another. Silently but surely it does execution, and the man that has it on his side, is as sure of final victory, as the returning conqueror.

We can understand, on this principle, how a philosopher can be a martyr rather than make a fool of himself by admitting that the sun moves around the earth. He knows he is right, and while he will not quarrel with the ignorant for doubting his opinions, he will not abandon his to please them. He knows he is right, and it is easier to be drawn and quartered than to say he is mistaken when he is not.

But if this quiet adherence to right is an honor to a man of learning, how much more to a man of God. What loftier height can a good man wish to stand upon than on the consciousness of being right? He is safe there and admired, though hell roars at his feet. The acclamations of angels cheer him, and the smile of God, like sunshine, breaks through the clouds upon him.

Then let the good man, the pastor, the officer, the agent, all who are set to do work for others, as well as Christians in the noiseless walks of life, let them take heart when their names are cast out as evil, their virtues overlooked, their faults exaggerated, and their conduct censured. If they would escape such trials, they must go to heaven. Short of it, they will have them.

But when offenses come, be not cast down or even ruffled. Perhaps you are to be blamed.—Search and see. If you are wrong, repent and reform. If you are right, stick to it; but do not get into a passion. Be quiet, and slander itself will die of its own venom, as the caught serpent pierces itself with its deadly sting.

We repeat it, there is no better shield than a good conscience. This is an excellent doctrine to preach, and if all men would always practice upon it, the moral world would be saved the trouble of many a wordy war.

Nothing indeed can be more futile than even the most correct system of religious opinions, if our faith has no influence on the heart; and fails, therefore, to produce its legitimate consequence, a godly life and conversation. Every thing in Christianity is directed to practical purposes; and in the day of righteous retribution, it will only aggravate our condemnation to have heard, understood, and approved the word of the Lord, if we shall have persisted in refusing to follow its dictates.—J. J. Gurney.

Why Prayer is not Heard.

There are some who are not at all interested in this inquiry. They offer no prayer. There is in their case nothing to be heard. They are content with the things which are to be had without asking. Such are in a bad way, and I suspect they sometimes themselves think so. That dependent creatures should habitually and devoutly acknowledge their dependence before God; and that needy creatures, whose necessities return every day, and indeed recur with every moment, should ask God to supply them, is too reasonable a thing for men to neglect it, and yet be at perfect peace with themselves.

But to pass from those who never make the experiment of prayer, we observe that some pray without any expectation or care to be heard. To obtain is not their object. Their end is accomplished in asking. They hear and judge that prayer is a duty owed to God. They therefore pray that they may discharge this duty; and having prayed, and so done their duty, they are satisfied. Of course such persons obtain nothing. Why should they? If a child of yours should come and ask you for anything from a mere sense of duty, you would say, "Very well, you have done your duty, go;" but you would not give him the thing. He did not ask it with any wish to get it. He does not feel his want of it. He meant only to do his duty in asking. It makes very little difference with such what is the matter of their prayer—what petitions they offer.—Any thing that is of the nature of supplication will do. It is true, they generally pray for the right things, because the prayers they have heard and read petitioned for such, and they fall naturally into that style of prayer. Ask such persons if their prayers are heard, and you astonish them. That is what they never look for. They never asked any thing with the hope of receiving it—never prayed from a sense of want. I have sometimes thought, how many would never pray, if prayer was not a duty. They never pray except when urged to it by conscience. As a privilege, they set no value on it. Now the truth is, when a man is really engaged in prayer, he altogether forgets that it is a duty. He feels that he wants something which God alone can give, and therefore asks it; and feeling that he wants it very much, he is in earnest, asks and asks again, and waits and pleads for it till he gets it. Does any one suppose that the publican smote on his breast and cried, "God, be merciful to me a sinner," from a sense of duty, and not rather from a conviction of sin, and a deep feeling of his need of mercy? And yet how many ask for mercy from a mere sense of duty. They have their reward, but they do not obtain mercy.

Some prayers proceed from a conviction of want, while there is no sense of want. The persons judge that they need the things they ask for, but they do not feel their need of them. Now, prayers which come from no deeper source than the understanding, are not heard. They must come from the heart. True prayer always originates in the heart. It is the heart's sincere desire. Or, as another has well described it, "It is a sense of want, seeking relief from God." But there may be a sense of want, and yet no real desire for that which is adapted to the supply of the want. In that case the prayer, not being sustained by a corresponding desire in the heart, is not heard. There is a conflict here.—The lips pray one thing and the heart another. The request is perhaps to be delivered from all but one or two sins. Now it would be strange if God should grant a man's request to the disregard of his desire—that he should attend to the lips rather than the heart, and answer the prayer according to its terms rather than its meaning.

Not-House Disciples.

Such Christians demand reading that is racy and stimulating; the Bible, not highly spiced enough for their taste, is neglected for the more flavorful periodical. Preaching is dull. They know enough already, and wish not to be taught, but excited. Their benevolence is too dependent on excitement—producing fruit only under the intense heat of a crowded meeting and electrifying speeches. One consequence of this state of things is, that the spirit and action of the ministry are vitiated. The temptation is strong to cater for this corrupt taste. Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates, rather than nourishes. Churches, after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful, as it is uncomfortable. The result of all this, connected with the exciting tendency just described, is, that the piety of the age has very little stamina. It is of hot-house growth, and could endure no rough usage. Our brethren, instead of cultivating holiness, and pressing steadily toward the mark for the prize, become restless and variable. Instead of being steadfast and immovable, they are distracted and hurried from one new scheme to another. The spirit of hatred is too prevalent in the Christian ranks. Brethren give each other hard names, so that prejudices are excited. Trifling differences of sentiment are exaggerated, and made the occasion of strife and discord.—Brethren get their feelings heated by collision; the passions are excited; contention becomes personal and bitter, and all this while the cause of Jesus lies mangled and bleeding. Ministers are too much engrossed in managing the machinery of enterprises, to the neglect of their closets, their Bibles, and the souls of their people. Private Christians are getting deeply interested in the details of benevolent operations, without cultivating the needful holiness to sustain and sanctify their activities.—Rev. B. Stow.

Beer and Starvation.

For the following extract we are indebted to the London correspondent of the Morning Chronicle, one of the ablest and most pleasant writers, in our judgment, that gives his thoughts to the world through the medium of the English language.

"Before England can be at all free and happy, she must put down not only the corn laws, but the BEER LAWS. She must have not only cheaper bread, but no beer. It is the stupidity inspired (?) by beer, as well as the pride and haughtiness inspired by wine, that stands in the way of every thing good for England. The Buckingham bauble is nothing, costly as it is, to the ruinous expense of the gin palaces. A cataract of ruin is pouring down the throats of this nation. Cheap bread will do something, but cannot stop the work of starvation while the labor and money of the people, to such an enormous amount, is spent for that which 'is not bread.' On this subject it is most painful to see and feel the backwardness of many who are even standard bearers in other reforms. They offer you headaches and heart-aches in the shape of reddish and brownish liquids, in beautiful cut glass, as if such things were the choicest luxuries, and cap the climax by pitying you for not swallowing the pain! I shall give you some statistics on this subject when I have had time to collect them, and some attempt at describing the breweries."

LIBERALITY TO THE JEWS.—The Jewish Chronicle, N. Y., copies from "The Jewish Intelligence" for May, a London periodical published by the Society for the melioration of the Jews, the following item:—

"Having the curiosity to ascertain the sum total contributed to this single Society, from March 20 to the close of the accounts for the year ending March 30, 1844, we found it to amount to 93541s. 8d. precisely, or about \$45,000 in ten days!"

This was a noble gift, and worthy the meritorious cause for which it was contributed. One of the speakers at the late annual meeting in New York, of the American Society for meliorating the condition of the Jews, (Rev. Dr. De Witt), asked, "And what is America doing?" and "what are American Christians doing?" for the Jews.

We can answer this question in figures, from the Treasurer's account as contained in the Annual Report; where we find that the sum of \$1,903 28 were received into the treasury from all sources during the year! A meagre sum in contrast with that above quoted from the "Intelligence," and poor, indeed, when compared with the greatness of the cause.—*Bap. Record*.

AFFAIRS OF ITALY.—The public mind is in a good degree turned towards Italian affairs, in the present disturbed state of feeling among the inhabitants, and the news from that country will be received and read with interest.

EXTRACT OF A LETTER FROM CORFÙ.
"We have received news of a most lively interest from Trieste, under the date of the 15th April. The seed of resistance to the religious and political absolutism of the Holy See, which has been for a long time creeping amongst the Italian clergy, and which the Roman court endeavor by all means to suppress and conceal, has acquired in these latter times a public and imposing character. The number of secular and regular clergy, men arrested for preaching against the actual political and religious system is stated to be not less than 70. On the other hand, then, every thing also acquires much gravity on the side of the revolutionary spirit throughout the Peninsula. The Austrian government has deemed it necessary to put Venice in a state of quasi siege. Its garrison has been increased to 11,000 men. One frigate is constantly and openly kept with her guns turned against the city. Defections in the Austrian army still continue. In these latter days twenty Italian and Hungarian officers are said to have disappeared from the corps in which these two nations serve promiscuously.—N. Y. Evan.

FROM THE KARENS.—Bro. Bennett writes from Tavoy, the 8th of last Feb.: "Last Sabbath I had the pleasure of baptizing fourteen Karens, mostly young people, though a man and his wife, who are very influential were among the number. In the afternoon we assembled to celebrate the death and sufferings of our dear Redeemer,—present 167 communicants. The collection for the missionary Society was about 52 rupees, some 6 rupees more than it was last year. On Monday we went on the elephant up the North branch of the Tenasserim, where the man and his wife live, who were baptized, and where we found a new zayat, in which were assembled in the evening 51 natives to hear the gospel. The next day we left, and came on our way home. As we were forced to encamp one night, soon after our tent was pitched, and the two elephants had been turned out to graze, a tiger was heard not far from us, which set our camp in motion for a while. But as we stopped with our party, where another going into the jungle had encamped, we were a pretty strong party, some 20 or 30, and no evil occurred. Found all well on our return.—Bro. Mason, and Vinton also arrived last night from Pye Khya, to the south of us, where they have been holding a meeting with the Karens, and have baptized 43 Karens. Thus you see our labours are not altogether in vain.

OUR COUNTRY'S BIBLE.—Three of the speakers at the late Bible anniversary alluded in terms of deep-toned veneration and gratitude to those noble patriots who composed the American Congress of 1782, who superintended a large edition of the Bible, and formally recommended it to the inhabitants of the United States,—thus publicly declaring to the nation and the world, that our free institutions are based upon the oracles of the living God. The Hon. Theodore Frelinghuysen said, "That Congress was a Bible Congress, Washington was a Bible General, the army of the Revolution was, to a great extent, a Bible soldiery: let us all resolve, in the spirit and power of its divine Author, that we will, if need be, die for the Bible."—*Am. Messenger*.

CHILDREN'S CORNER.
"Did not his hand dry up?"

One day, while that good missionary, Henry Martyn, was teaching some Persian children, one of the little boys read in the New Testament, how one of the servants of the High Priest struck the Lord Jesus Christ on the face. The poor heathen boy stopped, and said to the missionary, "Sir, did not his hand dry up?"

We see that the boy was shocked at the thought, that any one could thus abuse such a being as Jesus Christ, and he wondered that he was not instantly punished for his dreadful sin.

And so little children feel, who have heard how holy and how kind Jesus Christ was; and they think, if he was now on earth they would never hurt him!—That seems a sin of which they never could be

guilty. But, let us see if there are not some children quite as wicked as that.

The Saviour of sinners, Jesus Christ, is present where you are now! He sees you; he hears you; he knows how you feel, and what you are thinking of; and he feels as much injured now, when you sin, as he did when the servant struck him in the face. Now, you never struck your father or your mother I suppose, but you have hurt their feelings, many and many a time. So, you have never, like the wicked servant, struck the Saviour; but you have wounded him, by your disobedience and other sins, a thousand times, and you ought to feel sorry for it. Every time you neglect to pray, at night or in the morning, you slight and grieve the Saviour.

Every time you break the Sabbath, you offend the Saviour. He sees you, and is sorry that you are so wicked, though you think nothing of it.

Every time you go to Sunday school without knowing your lesson, or trifle in the school, or refuse to attend to what is said to you;—every time you stay away from Sunday school without a good excuse, you grieve the Saviour.

Every time you use a wicked word, or a vulgar or profane word, you wrong the Saviour.

Every time you tell a lie, or try to deceive in any way, you offend the Lord Jesus Christ.

Every day you live without repenting of all your sins, and asking Christ to forgive you, and make you holy and fit for heaven, you grieve him who died for you on the cross.

Now, we see that children may abuse the Saviour; and as they know more about him than Malchus did, they are more wicked than he. How often have you thus grieved the Lord Jesus! Never, never grieve him thus again.—*Youth's Penny Gazette*.

HARTFORD FIRE INSURANCE CO.
Office North side State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

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June 12.

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For the Christian Secretary
On the Obsolete

Wit, past wit, and wit, past wit
are found abundantly in the ob-
they exhibit some peculiarities
in their relation to each other,
ing attention.

1. Wit, (also written wite, wite,
witt), is the more ancient Teuto-
pare Meso-Goth, witan, Anglo-Sax-
Iceland, wita, Swed. weta, Dan.
ten.

"To wite and what wite."—
"Where that the wisest of Cal-
"Ne couden wite what it ment
"Ye witen that after tweyn o-

Mat. 26: 2.
"This I doe you to wite."—Ho-
"That is to wite."—Joye.

"We do you to wite of the grace
mon Version, 2 Cor. 8: 1. So
Ex. 2: 4. 2 Cor. 5: 19, but al-

finite mode.
The use of this form is still
technical phrase to wit, namely,
obsolete.

2. Wot, (also written wot, woot,
past tense of wit, after the strong
pare abide, past abide; arise, pa-
past rode; shine, past shone; sm-
arise, past arise; but used some-
times for the present tense.)

"He woteeth ful wel."—Piers Pl.
"But of thilke day and our no
angels of hevne, but the fadir
Mat. 24: 36.

"He woteeth wel that his wit
what wrong way him self is."—
"Which thing she woteeth she
stomacke."—Vices.

"More water glideth by the mill
Than wote the miller of."—Shak.
Wot occurs in the common En-
the Bible eleven times, and unifor-
mification of the present tense.

26. Acts 3: 17, etc.
Wot is used also by some mod-
Sir Walter Scott and Lord Byron
only as an antique expression.

Note. This use of the past ten-
ent in this verb, is found in Meso-
Saxon, Icelandic, Danish and Ger-
pare the similar use of the Gr. or
Lat. witi.

3. Wis, (also written wisse, wite,
modern Teutonic form of the an-
pare Old Germ. wizzan, Germ. wis-
Goth. and Anglo-Sax. wita, to
Old German wizen, and in Germ.
"Or we depart I shal thee so w-

"That of min hous ne shalt thou
—Chaucer.

"This book would do a young m-
I wis, than three years travel abro-

Wis is a later orthography. It is
past wist, which exhibits itself in
tense of wis, after the weak inflec-
lose, past lost, used only as a past

"What wolt thou say? Thou
now, whether she were a woman
—Chaucer.

"Or the kyng or any other wy-
be com."—Berners' Froissart.

"And if ye wisten what it is I
not sacrifice."—Wicl. Mat. 12: 7.

Wist occurs in the common En-
of the Bible thirteen times, and
the past signification.

Wist is used by Lord Byron, but
as an antique expression.

"Among the stones I stood a sto-
And was scarce conscious what
Byron.

It appears then that from the
forms, wit, past wot, and wis, past
plete verb was made up, viz. infin-